No. 2 2nd

The Perfect Life

OF THE

SON of GOD VINDICATED,

VVho is the first-born among many Brethren; but is separated from sinners, who deny his perfect life to be brought forth in his people here upon earth, and manifested in their mortal flesh by a ceasing from sin.

And also an Arrow shot out of *Sion*, against *Babylon*, and her Merchants, among whom is found *Vavisor Powel*, pleading for sin and Imperfection in a dispute at *Knighton* in *Radnor*-Shire.

Whose doctrines tried, his spirit denied;
His deceit laid open, and answer replied.

By *Morgan Watkins.*

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This is for all you to consider, who deny the perfect life of Christ, to be brought forth in his people here upon earth, and manifested in their mortal flesh, by a ceasing from sin.

BE it known unto you all, that dwell upon the face of the whole earth, which name the name of Christ, and would be accounted Christians; This is it, that Christ the Son of the living God, and saviour of mankind requireth of you all to depart from iniquity, sin and all ungodlinesse, and return to him, who saves his people from their sin; who is come to judge all flesh, raising up his true and faithful witnesse in all consciences, which shews to every man upon the face of the earth, what is sin, iniquity, and ungodlinesse, to the end they may return to him and repent, that their sin may be taken away, and their iniquity blotted out, and his perfect life brought forth, which doth his will on earth, as it is done in Heaven, who witnes his Kingdom come in great power and glory, which is not of this World; (therefore the World seeth it not) but is spiritual, invisible to the carnal which stands *John* 18. 36. in outward observations, lo here, lo there, where men are doing their own wills, & that which is right in their own eyes, there the will of God is not known, by which sanctification is wrought and witnessed to perfection, now all the world from the head to the tail, Kings, Princes, Rulers, Magistrates, Idolshepherds, false prophets, Priests and people, all being out from the pure Light of Christ in their consciences, are out of that *which gives them the Light of the knowledge of the glory of God in the face of Jesus Christ* 2 *Cor.* 4. 6. and being in darkness, sees not the treasure that is in the earthen vessel; for darkness cannot comprehend the Light, neither the excellency of the power of God *which is able to save to the utmost* all that come to it, which is Christ the power of God, the wisdom of God, the strength of God, the life of God. Now all that are ignorant of this power

of God, by denying it, refusing to be led & guided thereby can never see, nor taſt of the *life immortal which dwells in the light*, & in the light, is onely ſeen and revealed; Now all the World being out of the light are out of ſight of the perfect immortal life, pleading for the life they ſee, which is ſinful and mortal, and not the life of God; for the pure life is hid from *the vulterous eye*, and ſo it appeareth by Chriſts words, ſpeaking of the ungodly children of darkneſſe; who ſhall anſwer, ſaying, *When ſaw we thee a hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not Miniſter unto thee*, Mat 25. 44 ſo here all may ſee, that they that live in ſin, and plead for it term of life, are all blind, not one that could ſee the perfect life of the Sons of God, and brethren of Chriſt; but on the contrary beat, and perſecuted, and impriſoned, and diſpitefully uſed them, as the ſame generation do at this day, being all from the light, denying it, are all blind, beating and impriſoning the ſons of God, as evil doers; for when the Lord Jeſus himſelf appeared in fleſh on the earth, not one of that generation could ſee him to be a perfect man; all the learned with their learning, Scribes, Phariſees, Rulers, Prieſts, and People, all blind, ſaying he was a ſinner, and had a Divel, and deceived the people, but were all lyars and falſe accuſers; this was the generation of evil doers, which juſtified themſelves, ſaying, God was their Father, while they were doing the Divels work, as the ſame generation do at this day, who owns his Name, but deny his nature, calling themſelves Chriſtians, but perſecute his life where it is made manifeſt to deſtroy the works of the Divel; *have the workers of iniquity no knowledge, who eat up my people as they eat bread?* Pſalm. 14. 4. Nay, they being from the light of Chriſt, that which gives the true knowledge of God; how can they know Him, or his Son, or his Servants? *No man knoweth the Son but the Father, neither knoweth any man the Father ſave the Son, and he to whom the Son will reveal him*, Mat. 11. 27. here you may plainly ſee there is no true knowledge of God, but by the revelation of the Son, the Father by the call of his grace (which appeareth to all men) bringeth ſalvation to all that are obedient to his heavenly call, by the revelation of his Son in them, and the Son being revealed within, leadeth to the Father, which by his grace revealed him;

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this grace is a ſpiritual free gift, that is come upon all men, though all receive it not nor believe it, for many turn from it into wantonneſſe, that is their condemnation, not that it is not come, but becauſe men love it not; where that which brings ſalvation is not received nor known, how can ſalvation be witneſſed? therefore ſaith the World, it is not to be here, but hereafter, putting the day of Salvation far off which God hath brought nigh; here the day of the Son of man is not known, but thoſe that hear his voice know his day, and in his light ſee it, and rejoyce in God their Saviour, the Gentiles light and *Iſraels* glory, which is ſpiritual (*Mark*) the Gentiles light is *Iſraels* glory, which every true *Iſraelite* witneſſeth to be ſpiritual: And are not all thoſe blind Prieſts and falſe Prophets that turn people from the free gift of God, Iſraels ſpiritual glory, the Gentiles light, the Son of God and Saviour of the World? Now all that are turned from this ſpiritual gift (the light of the Son of God which ſhines in the conſcience, *to give the knowledge of the glory of God in the face of Jeſus Chriſt*) are in darkneſſe, conſulting with fleſh and blood, the imagination of their own hearts, which can never reveal the Son of God within, *Mat.* 16, 17 for he was firſt revealed to *Peter* within, before he could confeſſe him without; and *John* was in the Spirit when he ſaw thoſe great myſteries in the Revelations, and it was the Spirit that ſpake to the Churches, and they that have a ſpiritual ear open do hear what the Spirit ſaith; and he onely hath an ear to hear that is turned to the manifeſtation of the Spirit which is given to him to profit withal, and the manifeſtation is given to every man; they have ears but they hear not, eyes but they ſee not, and a meaſure or manifeſtation of the Spirit, but profit not; Therefore are they unprofitable ſervants, which are to be caſt into utter darkneſſe, becauſe they loved it, and hated the light, and manifeſtation of the Spirit, which ſhewed them the deeds of darkneſſe; and ſo chuſing darkneſſe rather then light, it juſtly became their portion. Therefore all you who are pleading for darkneſs and the deeds thereof, both Rulers, Prieſts & people, I warn you all *from the Spirit of the living God* that you ceaſe from ſo doing, and own his light a free gift which leads you to repentance, and gives you power to *put off the deeds of darkneſs, and to put on the armor of light, which is able to ſave and defend you from*

the power of darkneſs, and give you victory over hell and death, that you may witneſs *the glorious Liberty and Freedom of the Sons of God* and have an entrance into the immortal Kingdom with all the children of the Light and *heirs of Heaven*; but on the contrary, if you go on in oppoſition againſt the Light, which reproves in ſecret, and ſhews you the deeds of darkneſs which you live in, and plead for Term-of-life, then ſhall darkneſs be your inheritance, and the reward of evil-doers your portion: remember you were warned in your life time, and the truth of God declared in tender love to your Souls, which the witneſs of God in all Conſciences ſhall manifeſt, that theſe things belong to your Everlaſting peace: Labour to know them before they *be hid from your eyes*, for yet you have a little time, but you know not how ſoon time ſhall be no more.

And be it known unto all you who ſee the truth, and come not to the obedience of it, becauſe you *love the praiſes of men more then God*, know this *from the living God*, that ſhall be your portion, for you have choſen it, and have refuſed to ſuffer with the Lord, and his choſen people who ſuffer tribulation, and ſhall be brought out with *their robes waſhed in the blood of the Lamb*, *to ſerve him day and night in his Temple*; but he that ſuffereth not with him, ſhall not reign with him, though you may think to come in when you perceive the Lord beginning to exalt his choſen over the Nations without, you ſhall know that your thoughts are vain, for you refuſing to ſuffer with the ſeed, come not to have dominion over the Nations within, and ſo the unjuſt bears rule in you, over the Juſt, which God will not exalt with his Son to rule over men or Nations without, *for he will not give his glory to another* who refuſeth to ſuffer with him; for by ſuffering is our Salvation made perfect, and the reward is to them that work, but he that refuſeth to go into the vineyard, when the Lord requireth him, ſhall have his portion with the rebellious, even ſo is the Kingdom of Heaven: but all thoſe who refuſe to ſuffer with the body, exclude themſelves from being members, not coming to *the fellowſhip of his ſuffering*, cannot come to the fellowſhip of his reign, *for many ſhall ſtrive to enter and ſhall not be able*; (Why?) They have left the Croſs behind,

Rev. 7. 14, 15.

hind, which is the power of God, for whoſoever followeth him, *muſt take up his Croſs* in the denial of himſelf and his own will, and the Will of God thereby comes to be known and done, and where his will is done, there his Kingdom is come, and they only can ſay, *the Lord reigneth*; but where the will of another is done, the Kingdom of God is not known, but the prince of the power of darkneſs rules in the hearts of thoſe that do his will, who are the children of diſobedience, and of theſe two ſorts are all people on the face of the whole earth, and here all may plainly ſee whoſe children they are; the light of Chriſt in their Conſciences doth ſhew them whoſe will they do, and if they deal plainly with their own Souls, they need not doubt whoſe ſervants they are, *for his ſervants they are whom they obey, whether of ſin unto death, or obedience unto Righteouſneſs*, Rom 6. 16. If you will not believe the witneſs of God in your own Conſciences, nor the Teſtimony of the Holy men of God in the Scripture, Whom will you believe? For the Scripture ſaith, *Whoſoever abideth in him, ſinneth not*, 1 John 3. 6. *He that committeth ſin, is of the Devil*, 1 John 3. 8. Canſt thou believe theſe plain words, for whoever wreſts them it is to his diſtruction: there is no Salvation but in Chriſt Jeſus, (Mark, in Chriſt Jeſus) and he that abideth in Chriſt Jeſus is ſaved, (how doth that appear?) *He ſinneth not*: Mark then, as long as a man ſinneth he is not ſaved, for *he that committeth ſin is of the Devil*, and while he is of the Devil he is not ſaved; Then are all that ſin without Salvation? Yea, if they abide in it: but did not *David* ſin, and *Peter* ſin, and others who are Saints in Heaven? Yea they did, but did not abide in it, but repented of it, and were ſaved from it, which was recorded for us to beware, for had they abided in it, Salvation they had not known: therefore remember theſe plain words, and let them not ſlip out of thy mind continually, *Salvation is not known, but as ſin is departed from*; this is truth and ſhall ſtand for ever, and as ſin is departed from, the perfect life of the Son of God is known and witneſſed: and all that plead for ſin are ſeen not to be of God, but in the ſervice of the Devil; therefore as you will anſwer it before the Lord, take warning *from his Spirit*, and plead not againſt his Kingdom, which ſtands in righteouſneſs and true holineſs.

For

For he hath ſet his Son upon his holy Hill, which is becoming a great Mountain in the Earth, and ſhall be eſtabliſhed *for ever*, *in the top of the mountains*, *and ſhall be exalted above the hills*, *and all Nations ſhall flow unto it*, Iſa. 2. 2. And with the Spirit of the living God this is ſeen, & in much plainneſs and tender love to all Souls declared, that the ſimple honeſt-hearted may be delivered out of the mouths of the lying prophets, and falſe ſhepherds, who make marchandize of Souls for diſhoneſt gain and filthly luckre, and *if you put not into their mouths they prepare war againſt you*; but the time is near they ſhall gape wide, but little ſhall come into their mouths, when none ſhall buy their merchandize, it being known to be deceit, and the refuge of lyes, and all that come to witneſs the Teaching of the Lord know it to be ſo.

Therefore we bear our Teſtimony againſt them, and all others in their nature, though got into a higher profeſſion, but all one in poſſeſſion, whoſe deceit is the greater: and to ſuch I ſay, What do you profeſs, do you profeſs the life of Chriſt, and cannot ceaſe from ſin, but plead for it Term-of-life, as ſome of you do, and publickly maintain? Is this your profeſſion? then wo is your portion ye Hypocrites, profeſſing one life and living another, or elſe will you ſay there is ſin in the life of Chriſt, or ſeparate him and his life, which you cannot; for his life is to do the Will of the Father, and the Son of God cannot be ſeparate from the Will of his Father; *but from ſinners he is*, for ſin ſeparates from God, and ſo it doth you who live in it from the life of Chriſt; but if thou ſaiſt I am a believer, (What doſt thou believe?) Doſt thou believe as many of you who are called believers do; That is, that they ſhall not be freed from ſin as long as they are in the body? If this be thy faith, it is like to be ſo unto thee, then if thou art freed at all it muſt be (by thy account) when thou art out of the body, that is a freedom by death, but not from hell, from the act of ſin, becauſe thou canſt ſin no longer, but not from the guilt and Condemnation, becauſe there is no place for repentance, *John* 8. 36. This is not the Freedom of the Children of God, for their Freedom is by the Son, which is a perfect Freedom indeed, from the committing of ſin; But thou that committeth ſin Term-of-life art in bondage,

and

and a ſervant of ſin, and being a ſervant of ſin, art not redeemed from the power of Sathan, nor out of the vain converſation: but the true Believers *come to the purifying of the Soul in obeying the truth through the Spirit*, 1 Pet. 1. 22. And obedience is required in a mans life time, not to be put off till the Soul departs from the body: for he that ſlights the day of his viſitation, cannot if he would, then it is hid from his eyes, and may ſeek it carefully with tears as *Eſau*, did before his death, but could not find it: therefore take heed you ſlight not your day in hearkning to ſuch who plead for ſin term-of-life, for in the Name of the Lord I warn you to depart from ſuch, in tender love and pitty to your poor Souls, which have been fed a long time with words, but never came to taſte the bread of life that ſatisfieth the Soul: but as many as come to taſte of that bread, *and feel the Word near in the heart*, their Soules loaths the Prieſts huſks, and cannot feed more on their chaff, nor ſit an hour to hear them tell their dream; but when we walked in darkneſs, and knew not the light, but followed thoſe blind guides, and were one with them in the deceit, we loved them as well as you, and pleaded for them and their deceit, not knowing what we did, for we in that ſtate many of us knew no other way, no other place, no other life, and thought there was no other; but when the Lord viſited us, and ſent his meſſengers, who came in the power of the Spirit of life, and declared *the Word of the Lord*, it reached the witneſs of God in our Conſciences, to which witneſs giving heed, it enlightned our underſtandings, and the body of ſin was ſeen and felt: then O wretched man what ſhall I do to be ſaved from this body of ſin and death? then we ſaw that whileſt the body of ſin remained we were wretched and in death; and to live in death, till death, we ſaw the wages was deſtruction, and it had been better we had never been born; Now that which ſhewed us our wretched eſtate, ſhewed us alſo our Saviour and Deliverer: then was the Everlaſting Goſpel known and preached, ſaying, fear God, and give glory to him, for the hour of his judgment is come; then was the voice of the Juſt uttered and heard, with Judgment upon the head of the unjuſt: *then the fleſh trembled, the earth quaked, the rocks rent*,

verſ. 34. Heb. 12. 17.

the

the mountains removed, the graves opened, the dead raiſed to life, the captive priſoner came forth. Salvation known, and the true worſhip of God ſet up, which is in Spirit; Now the living, praiſes the living God, and true honour and glory, Everlaſting praiſes and thanks is given to him who lives for evermore, Hallilujah. Now is the heavenly *Jeruſalem* known and witneſſed which cometh down from Heaven, wherein dwelleth this new birth which ſinneth not, *into which no unclean thing or imperfect thing can enter*; here all that live in ſin and plead for it Term-of-life, are ſhut out with the dogs: all that enter into this City, muſt witneſs this work of regeneration, every man in his own order, and according to his meaſure: And for the Everlaſting good of all that cannot witneſs this work, do we labour night and day, warning every one, every where to repent, and turn to the Light of Chriſt, which ſhews them all that ever they did, and alſo what they ſhall do, *and here the Meſſiah is found.*

This was I moved from the Spirit of the Lord God to give forth, as a Teſtimony and warning to all thoſe, who deny the Juſt and Perfect one to reign in them, and are pleading for ſin Term-of-life; From one who hath taſted how good the Lord is.

MORGAN WATKINS.

Friend VAVISOR POWELL,

IN the bowels of tender love to thy Soul, and in the behalf of the truth of God, *and the Faith once delivered to the Saints*, I am conſtrained, in Spirit, to lay theſe things before thee, as a warning to thee, not to proceed in thy rebellious fury and haughtineſs, againſt *the new and living way of the Lord of hoſts*, who is riſen in his mighty power to ſhake terribly the earth, and bring down the haughtineſs of man, breaking in pieces, as a potters veſſel, all that riſes up in oppoſition againſt him, and joyn with the falſe prophet, or propheſie falſly in the Name of the Lord, when he never ſent them: for whom the Lord ſends they

Heb. 10. 20.

turn

turn the people from darkneſs to light, and from the power of Sathan unto God, that they may preſent every man perfect in Chriſt Jeſus; and for that end he gave Apoſtles, Prophets and Teachers, and by the power of his holy Spirit fulfilled their Miniſtry, and accompliſhed the end for which they were ſent forth, & received the Crown of everlaſting Life. Acts 26. 18. Col. 1. 28. 2 Tim. 4. 5. & 7.

Now I ſhall mention ſome of the diſcourſe betwixt us at *Knighton*, the 21th. of the 7th. month 1655. At which time and place, thou didſt affirm poſitively before many witneſſes, *That there was not any man perfect, nor ever could be perfect, by freedom from ſin whileſt he was in this life, or in the body on earth*; which affirmation I poſitively denied, urging Scriptures to prove the contrary, which thou pervertedſt by adding thy own meanings, or falſe gloſſes to the pleaſing of thy people and hearers, who love to have it ſo; but further I anſwer, doſt thou not herein deny the keeping of the Commands of Chriſt? this being a Command under the Goſpel, or a Goſpel Command, which thou goeſt about to make void or of no effect, teaching men ſo to do by bringing in thy own tradition, and doctrine of the Devil; and as I remember thou formerly preached, *that Chriſt commanded nothing under the Goſpel, but what he gave power with that Command to keep or obey*; and now makeſt it grievous or impoſſible to be kept, that is to ſay, to be a perfect man whilſt in the body. Again, how canſt thou for ſhame call thy ſelf a Miniſter of the Goſpel of Jeſus Chriſt, & deny the keeping of his Commands, and teach others ſo to do? In this thou art made manifeſt, not to be a Miniſter of Jeſus Chriſt, but a lyar, which is of the devil, and neither knoweth Chriſt, nor his Miniſters, which is proved againſt thee in 1 *John* 2. 4. *He that ſaith I know him and keepeth not his Commandments is a lyar & the truth is not in him.* ſo from thy own mouth thou art proved out of the truth, and a lyar: for this being a command of Chriſt out of his own mouth, *be ye therefore perfect even as your Father which is in Heaven is perfect*, the ſervants and Apoſtles of Jeſus Chriſt came to the knowledge, that they knew him in the keeping of his Commandments, 1 *John* 2. 3. Therefore how canſt thou know him, that denies the keeping of his Commandments? Neither Matth 5. 48.

canſt thou love him, nor abide in his love, if thou keep not his Commandments: For his ſervants and Miniſters did, 1 *John* 3. 22. *And whatſoever we aſk of him we receive, becauſe we keep his Commandment, and do thoſe things that are pleaſing in his ſight*: (which was not to do ſin) which thou pleadeſt for, that was not pleaſing in his ſight, neither is it now; but on the contrary thoſe ſhall know his diſpleaſure which abide in it, and plead for it: And how can they profit the people, when they put them to war, and tell them they ſhall never overcome? This is contrary to the Apoſtle *John* the true Miniſter, for he bare Teſtimony in his Epiſtle, ſaying, *I have written unto you young men, becauſe you are ſtrong, and the Word of God abideth in you, and ye have overcome the wicked one*, 1 John 2. 14. (Mark) here were ſome witneſſed victory, theſe were in the true Faith, which overcame the World, *for whatſoever is born of God overcometh the World*, (Mark) overcometh the World, this is the true Faith which gives the Victory: ſo he that cannot believe an overcoming of ſin in this World, and victory over it, is out of the true Faith: for Mark, the victory is here over the World, in the place where men are to believe, that is here, while they are alive in the body: believing, warring and victory, is where the enemies is, that is here in the World, where the ſpirit of Antichriſt is; and the Apoſtle ſaith to the true Believers, *Ye are of God, little children, and have overcome them, becauſe greater is he that is in you, then he that is in the World*, 1 John 4. 4. And is it not contrary to pure reaſon, not to believe the greateſt ſhould overcome, and the ſtrongeſt man caſt out the weaker and ſpoil his goods? Now where the Spirit of God is, there is power, and God is known, where he is made manifeſt in power, and as many as receive Chriſt, receive power *to become the ſons of God*: (Where?) Here upon the earth: *Now are we the ſons of God*, ſaith the Apoſtle, 1 *John* 3. 2. And the ſons of God, *love God and keep his Commandments which are not grievous*; Now it doth appear what thy love to God is, in thy pleading for ſin, that it can never be overcome here, which is contrary to plain Scripture, and the Teſtimonies of the Saints and ſervants of God: Anſwer me this, Hath not he

John 14. 15 and 15. 10.

1 John 5. 4.

1 John 5. 2, 3.

he power over sin, that it toucheth him not that keepeth the Commandments of God, and of his Son Jesus Christ? *For where no Law is, there is no transgression, and where there is no transgression, there is no sin, for sin is the transgression of the Law*, 1 John 3. 4. Rom. 4. 15. Now thou hast plainly denied a living here on earth, without the transgression of the Law: and therein hast denied the very end of Christs coming in the flesh, by this thy Antichristian doctrine: and the very purpose for which he was manifested, that is *to take away our sins*, 1 John 3. 5. O sad, sad is thy condition, O *Vavisor*, how art thou fallen! My Soul is grieved for thee, O that there were not in thee that which gives occasion of laying these sad things to thy charge: but in the presence of the Eternal God it lyeth upon me to discharge my conscience to thee, in laying these things before thee, whereby thou maist be warned in time to repent, and turn to the Lord in hearty confession of thy sin, and repentance for the same, and believe that he is able to save thee to the utmost, and cleanse thee from all unrighteousness: which the Lord knows is the desire of my Soul: however I am clear of thy blood, whether thou hear or forbear, for thy unbelief shall not make void the Faith of those which believe the Promise of God, and witness it true, who is the same to us, as to them of whom the Spirit of God gave Testimony, which were his Saints, and that they *kept the Commands of God, and the Faith of Jesus*, Rev. 14. 12. Which thou hast denied (*was or ever can be kept in this life*;) and so art in opposition against his Saints, and their Faith, taking part with the Dragon, and pleading for his kingdom, and joining with him in battel, making war against the seed of the Woman, *which keep the Commands of God, and have the Testimony of Jesus*. Revel. 12. 17. Which Testimony thou hast not, but art seeking to establish a false Testimony of Jesus and his servants, to wit, that none of them ever were perfect and free from sin in this life.

And secondly, This question I asked thee before many witnesses; Whether the Apostles of Christ did ever believe they should attain to perfection in this life, yea or nay? *and thou answeredst that they did not believe they should, but affirmed they were none of them perfect, neither could they, nor any others attain it here*, which

doctrine I denyed, and here I shall speak more to the thing, as the Lord orders it, in answer to thy reply.

First, I believe, and bear Testimony, and in the Light of Christ see them to be in the true faith, which gave them victory (to wit the Apostles of Christ) over sin, the World, the flesh, and the Divel, and perfected them for ever, through the sanctification of the spirit, and the word of God which abode in them, *and their bodies were the Temples of the holy Ghost, and they were come to Mount Sion, and unto the City of the living God, the heavenly Jerusalem*, into which City there can no unclean thing enter; and they said *we which have believed do enter*, Heb. 4 3. Now he that believeth not, cannot enter, for by a living faith, entrance is given; which the Apostles had, and did enter; and did not those Israelites which believed not, fall short of *Canaan*, whose carcases fell in the Wilderness, which is left us upon record, to beware of unbelief; Is not the passage from *Egypt* into *Canaan*, a figure or tipe of the spiritual passage *of the Saints in light*, into their inheritance, the heavenly *Jerusalem* and City of God? If it be, consider whether it be to be done and performed here or hereafter; saith not the Holy Ghost, *to day if ye will hear his voice, harden not your hearts*? and doth not he harden his heart, which refuseth to hear the Lords voice? which calleth upon men every where to repent, and turn to the Lord from the evil of their doings, which if they refuse to do, (as the *Israelites* did saying that we are not able to overcome our enemies, the inhabitants of the land, are the Sons of *Anack*, and they are stronger then we, and their Cities walled and very great, and so brought an evil report of the good land (as thou hast done) and did not they, and those that believed them, fall short in the wilderness, (as they do now?) and is not their plea the same now in this day of the Lord, in which he is calling all to repentance, and to depart from all iniquity and sin? doth not thou, and they by thy false report, plead it is impossible to overcome sin, or be made free from it here? telling them a lye, saying, *that none ever were, nor shall be made free here*, and so keep their covenant with Hell and death for term of life, and serve sin while they live, and then be perfect when they can

Heb. 4. 11.

Numb. 13 31, 32, 33.

sin

ſin no longer? this was thy own confeſſion, when I demanded of thee where perfection was, or when it was to be attained to; and thy anſwer was, *that it was when the ſoul and body departed this life, or at the diſſolution of the body*; Oh the great blindneſs, darkneſs and ignorance of ſuch as deny the true light, and can ſee no otherwiſe, but that Chriſt gave a command to his Diſciples which was to be kept, when the ſoul departs from the body; when men can ſin no longer; O *Vaviſor*! is this thy perfection? what haſt thou been doing all this while? beating the air, gathering people together, making them believe they are the Church of God, which is the body of Chriſt, and yet cannot ceaſe from ſin in every particular member? art not thou aſhamed of this body of thy own making, begotten in thy own will, and brought forth in thy own image, and likeneſs, and brought up in thy own doctrine & will-worſhip, and doſt thou call theſe the body of Chriſt? what a body haſt thou prepared for ſuch a head? wilt thou make him a monſter, the head to be in God, and the body to ſerve the Divel for term of life? and then when they can ſin no longer, to keep his commands and be perfect when the ſoul departs from the body; my ſoul pittieth thoſe poor ſouls thus deceived by thy windy doctrine, ever learning, and never able to come to the knowledge of the truth; but the Lord is riſen to deliver the honeſt hearted, out of the ſnare of the Divel, & out of the mouths of all falſe ſhepherds, who plead for ſin term of life; Knoweſt thou not, that to whom ye yeeld your ſelves ſervants to obey, his ſervants ye are to whom ye obey whether of ſin unto death, or of obedience unto righteouſneſs? *Rom.* 6. 16. and art thou not aſhamed to call the ſervants of ſin, the Church of God, and body of Chriſt? Now it appeareth that thou art eating and drinking unworthily, not diſcerning the Lords body which is holy; neither the Church which is in God, which is the pillar and ground of the truth, holy and without blame before him in love, who were members of his body, of his fleſh, and of his bones, he being holy, harmleſſe, undefiled, ſeparate from ſinners, and made higher then the Heavens, and perfected for evermore; and wilt thou dare to joyn a ſinful, imperfect body, which cannot ceaſe from ſin ſo long as they live, to this glorious and perfect head? Nay thou cannot, for

1 Tim. 3. 15. *Ephe.* 5. 30. *Heb.* 7. 26.

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he is ſeparate from ſinners; Now I onely accuſe thee in particular of ſin and evil in life and doctrine, but others who are called thy people or Church that believe thee, and live in ſin, which thou doſt maintain them in, for term of life: If they abide in thy doctrine, they cannot be a holy people, nor the Church of God; for thou being in deceit thy ſelf, muſt needs deceive thoſe that follow thy ſteps, for thou in my ſight did reſpect mens perſons, which is ſin againſt God, & a breach *Jam.2.9.* of his Law, and when I reproved thee, thou ſeemeſt to juſtifie thy actions, ſaying honour to whom honour, herein wreſted the Scriptures to maintain thy ſin, and ſhew thy unbelief in receiving honour, and giving it one to ano- *John 5.44.* ther, diſhonouring God in bowing down to the creture, ſo not ſeeking the honour that cometh from God onely, art out of the faith which reſpects no mans perſon, and *Jam.2.1.* being out of the faith, out of the Church of God, which he hath choſen to himſelf, a royal Prieſthood, a holy Nation, a peculiar people, to ſhew forth the praiſe of him who hath called them out of darkneſſe into his marvellous light.

Again in this doctrine of thine, thou haſt belyed the Apoſtles and ſervants of Chriſt, in ſaying, they were not perfectly freed from ſin in this life; when as the teſtimony of them in the Scriptures is againſt thee, for they witneſſed the old man crucified, *Rom.6.6.* knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, & *Paul* ſaid, I am crucified with Chriſt. Nevertheleſſe, I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh (Mark, in the fleſh) I live by the faith of the Son of God, *Gal.2.20.* which was out of ſin, the life of the juſt which lives by faith, and they that are Chriſts, have crucified (mark have crucified) the fleſh with the affections and luſts, *Gal.5.24.* for he that is dead, (being crucified in the fleſh) is freed from ſin, *Rom.6.7.* how ſhall we that are dead to ſin, live any longer therein, *Rom.6.2.* and he that ſuffered in the fleſh, (mark, hath ceaſed from ſin, 1 *Pet.4.1.* Now I have clearly proved, that the Apoſtles and other believers were crucified, and ſuffered in the fleſh, and ſo ceaſed from ſin, that they no *1 Pet.4.1,2.* longer ſhall live the reſt of their time in the fleſh to the luſts of men, but to the will of God, and this is the will

will of God, even your ſanctification, 1 *Theſ.* 4. 3. ſo now thou mayeſt plainly ſee teſtimony of the Scriptures againſt thee, and how thou haſt falſly accuſed the Apoſtles, and ſervants of the living God, and laid ſin to the charge of Gods elect; therefore we cannot but expect to be evil ſpoken of by thy generation, who cannot ceaſe from ſin as long as they live here, and ſo it appeareth by your practiſes.

Thirdly, Alſo I demanded of thee, whether the Apoſtles Miniſtry was not for the perfecting of the Saints, and whether by their Miniſtry they perfected any in this life; to which thou didſt anſwer, nay, and to this purpoſe I replyed; that if they were ſent forth for the perfecting of the Saints, and none perfected by them, nor never could in this life, then they miniſtred in vain, if they were ſent out to do that which could never be done, they loſt their labour: and were there not ſuch a thing to be attained unto here, they ſhould have dealt deceitfully to have preſt men after it, and pray that God ſhould make their hearers ſo? Now ſee what this doctrine of thine leads to, Doth it not deny the work of the Spirit of God, (of which they were able Miniſters) which is to ſanctifie, and make as many as were led by it, free from ſin, and partakers of Gods holineſſe? Now I ſhall prove that there were ſome ſanctified by the ſpirit, through the Apoſtles Miniſtry, 1 *Cor.* 1. 2. *Unto the Church of God which is at* Corinth, *to them that are* (Mark, are) *ſanctified in Chriſt Jeſus*, 1 Cor. 6. 11. *And ſuch were ſome of you: but ye are waſhed*, (Mark) *but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God and their bodies were the members of Chriſt, and the Temples of the Holy Ghoſt*, and the Apoſtle ſpake wiſdom among them that are perfect, 1 *Cor.* 2. 6 but thou meaſuring their Miniſtry by thy own, which is but of the letter, art ignorant of theirs, which was by the power of the Spirit; and *Jude* writ to them that are ſanctified by God the Father, *Iude* 1. and it being proved by plain Scriptures that there were ſome ſanctified, it alſo proveth they were perfect; *for by one offering he hath perfected for ever them that are ſanctified*, Heb. 10. 14. and that this ſanctification

Ephes. 4. 12.

2 Cor. 13. 11, 9.
Heb 13. 21. 6. 1.

1 Cor. 6. 15.
12. 27. 6. 19.

was by a freedom from the act of sin, it is clear by this, *for both he that sanctified, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren*, Heb. 2 11. Now let all honest hearted judge, whether thou hast not belyed the Apostles, and undervalued their Ministry.

And again, I did observe among other discourse that thou did confesse, saying, that in a true believer there is a regenerate part which doth not sin, nor never consented to it, and also said, that it was the seed of God, which was granted by me; and further replyed, that if the seed were holy, and could not sin, because it is the seed of God; then what was the body born or brought forth of that seed which could not sin, but a perfect body the which I positively affirm; for the seed is Christ.

Gal 3. 16. And further, to the clearing of this, I say, that the seed which the promise is to, is Christ the seed of God, and this seed is spiritual and immortal, and of the nature of God which is divine; and if the seed be the nature of God, can the birth of that seed be any other? *for that which is born of the spiri, is spirit*, *John* 3. 6. the birth being of that which cannot sin and nature of God; that which is brought forth is the Son of God, the perfect image of God; as is the heavenly, such are they also that are 1 *Cor.* 15.48. heavenly; and as he is, so are we in this world, 1 *John.* 4.17. he that can receive it, let him; this is a great mystery, Christ in you the hope of Glory; And *Col.* 1. 27. he that hath this hope in him, purifies himself, e- 1 *John.* 3. 3. ven as he is pure; Christ in you the hope, Christ in you the seed, Christ the babe born, Christ the Son of God made manifest in mortal flesh, 2 *Cor.* 4.11. *John* 1. 10. Christ the perfect man, in the World, but the World knew him not, he that hath an ear let him hear; Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, 1 *Joh.* 4 3. but the Anti-christian spirit confesseth not that Jesus Christ is come in the flesh, and so denies all perfection in the flesh, and is not of God. And now *Vavisor*, thou may see what manner of spirit thou art of, but by the spirit of the living God these spirits are seen, and by the light tryed, cast out and denied, glory be unto Him for ever; for he that denies his life upon earth made manifest before men, him will

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the Father deny which is in Heaven; and *Vavisor*, thou haſt denied Chriſts life made manifeſt in the fleſh to take away our ſins; for thou affirmeſt they are not taken away tell death, when the ſoul departs from the body; ſo it appeareth thou art not born of God, but a ſtranger to the ſecond Covenant, profeſſing thy ſelf a Miniſter of the Goſpel, and yet art not come ſo far as the Law, which made nothing perfect; yet the ſacrifices under the Law, as the blood of Bulls, and Goats, and the aſhes of an Heifer *Heb.*9 13. ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, which is more then the faith of many ſaid to be under the Goſpel, which cannot believe the purifying of the fleſh while they live on the earth, which is the ſanctifying of the Temple, the body in which the Lord dwelleth and walketh, the ſacrifices under the Law took away the guilt, after the ſin committed, and yet made nothing perfect, be- *Heb.*7. 19. cauſe there was a yearly remembrance for ſin; this was the firſt hope, by which ſin was forgiven, yet it made nothing perfect, but the bringing in of a better hope did, 7.19. (what did it?) make perfect. (Where?) Anſwer, *where the Law could not.* Where could not the Law make perfect? *Anſw.* In this life the commers thereto. Where doth the blood of Chriſt make perfect? Anſw. *Where they come to it*, and witneſſe it, (which is here or no where) where the better hope is, which thou denieſt; therefore all that are come to the blood of the New-covenant, (into which covenant no unclean or unholy thing can enter) do deny thee, and thy Anti-chriſtian ſpirit, which hath belyed the Servants & Apoſtles of Chriſt, and laid ſin to their charge, as if they had commanded the thing from others, in requiring them to abſtain from that which they acted themſelves, and to lead a life which they witneſſed not, and herein thou haſt wronged the ſervants of the Lord. *Paul* teſtifieth, ye are come to the blood of ſprinkling, *Heb.* 12.24. which makes perfect, that which the blood of Bulls *1 Pet.* 1. 2. and Goats could not, yet it took away the guilt; but the one offering took away the ſin, and perfected for ever them that are ſanctified, this is the Lamb of God *Heb.*10. 14. that taketh away the ſin; for this is the promiſe, there ſhall come out of *Sion* the deliverer, and ſhall turn away ungodlineſs

from *Jacob*, for this is my covenant unto them, when I ſhall take away their ſins, *Rom.* 11. 25 27. and again *Iſrael* ſhall bloſſom and bud, and fill the face of the World with fruit; and this is all the fruit to take away his ſin, which thou *Vaviſor* haſt denyed to be fulfilled upon the earth; ſo as I have proved, art out of the true faith, which is the faith of Gods elect that overcomes the World; and ſo by Chriſt are made free, yea free indeed; from what? From ſin, which the firſt covenant could not free them from, and ſo became unprofitable. Now thou that denieſt perfection, (that is perfect ſalvation by freedom from ſin on earth, or while in the body) haſt denyed (as afore) the work which Chriſt came in the fleſh into the World to do, which is to deſtroy the work of the Devil; and thou ſay it is not done tell the ſoul and body departs, as afore, then man is not to be righteous till the ſoul depart from the body; For by freedom from ſin, we become the Servants of righteouſneſſe, *Rom* 6. 18. for while ſin remains the work of the Devil is undeſtroyed, and the fruit of ſalvation unbrought forth, while the man remains in bondage; and ſo thou would make the ſecond Covenant as unprofitable as the firſt, and account the blood of Chriſt of no effect, or an unholy thing through thy unbeliet; for if that which cleanſeth and ſanctifieth be holy, that which is cleanſed and ſanctified is alſo holy: Therefore be ye holy in all manner of converſation, 1 *Pet.* 1. 15. Now that which is ſanctified, is that which was before unclean, and thou haſt ſaid that the ſeed of God, or that regenerate part was ever clean in that it never conſented to ſin, then it muſt be the other part, as thou calleſt it, which conſented to ſin, that is to be cleanſed and ſanctified, or made new; then when thy two parts of which the believers conſiſts of (as thou ſayeſt) be clean and holy, then the man muſt needs be holy upon thy own account. Now thou haſt put this holineſſe to be hereafter, when the body and ſoul parts, as aforeſaid, and ſo hath left no place for Chriſts Kingdom to come on earth, where his will is done as in Heaven, but onely at the hour of death, when men can ſerve the Devil no longer; but hadeſt thou known the will of God, by which ſanctification on earth is wrought to perfection, thou wouldeſt not have pleaded for the will of the Gentiles:

Iſa. 27. *b.* 9.

1 *John* 3. 8.

Gentiles: Now this is not wrought in the first nature, but that power which changeth the nature, changeth the will and affections, & makes partaker of the Divine nature, with which nature all things are possible; for unto it, being sprung up is given all things that appertain to life and godliness, for this nature where it is brought forth, overcometh all things, & cannot be overcome of any thing, being kept by the power of God; for in this nature Gods worship stands, which is in Spirit & in truth: this Nature sins not, wherein God is worshipped, and he that worships here pleads not for sin, having suffered in the flesh, hath ceased from sin, 1 *Pet.* 4. 1. That he might live to the Will of God, which is sanctification; for as the first nature cannot please God, so the second cannot displease him; here it is that *he*, (Mark this) it is not said (*that*) as speaking to a part (but *he*) that is born of God; that man, male or female must witness this brought forth: not onely as a seed in the womb, but a birth come forth enters the Kingdom, a child born according to the image of the Father that begot him: this is he that overcomes the Word, and Judges it, and Rules the Nations with a rod of Iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father, *Rev.* 2. 26, 27. Here is the Child born that hath the Government, and overcometh, and keepeth my works unto the end. Mark whose works? Christs works. How long? To the end. But *Vavisor*, this is not to keep the Devils works all his life time, and at the point of death (as thou saicst) to do the Commands and Works of God: (Mark) it is he that overcomes that which thou cannot believe he ever shall, as long as he lives: therefore thou art unlikely to overcome, when thou cannot believe it: read the portion of all the fearful and unbelieving, which is in the lake which burneth with fire: and also see the portion (in the verse before thou may read) of *he that believeth and overcometh, which shall inherit all things, and God will be his God, and he shall be his Son*: and it is the life of this Son which thou opposeth, pleads so against, because thou knowest him not, nor cannot believe; but I warn thee in the fear of the Lord, and in dear love to thy Soul,

2 *Pet.* 1. 4. 3.

Rev. 21, 8.

verf. 7.

to take heed of ſpeaking ſo evil of the things thou knoweſt not; for in thy own boſom God hath a witneſs againſt thee, in theſe things thou haſt ſaid againſt the life of his Son, *the holy Child Jeſus*; to which witneſs, in the preſence of the Eternal God, who made heaven and earth, am I made manifeſt, whether thou own it or nay, it ſhall ſtand for ever as a Teſtimony againſt thee, if thou repent not; Therefore I lay it upon thee, in the fear and dread of the Lord, that thou return to the true and faithful witneſs of God, the pure light of Chriſt in thy own Conſcience, and ſubmit to that, though it may be of little account in thy ſight, yet it is thy life if thou knew it, or did believe its Teſtimony: ſink down to this true and faithful witneſs, and give over bearing thy own Teſtimony, though the World hear thee, the Sons of God will deny thee and thy Teſtimony: *Whoſe fellowſhip is with the Father and the Son in the Light.* And the deſire of my Soul is, that thou may come to know the life of the Son of God, and have fellowſhip with *the Saints in Light.* Formerly I have looked upon thee to be ſomething, and thought I was ſomething my ſelf as to the life of God; but when I came into his pure Light, it ſhewed me what I was, and where I was, and as I may ſay, building *Zion* with the ſtones of *Babylon*: but when I came to the true foundation, the Rock of ages, to the Maſter-builder, the Corner-ſtone, then was all my building overthrown, and I made to witneſs, that *where the Lord began to build his City no mans building was able to ſtand*; Now bleſſed, yea bleſſed for ever be his Holy Name which hath ſet my feet upon the Rock that is unmoveable, and thereon built me a habitation of reſt, no more to go out, or be toſſed to and fro with the windy doctrines of men, which both deceived me and themſelves; of which number, be it known unto thee, O *Vaviſor*, thou art one; therefore am I made to write to thee after this ſort, not as a friend to the Lord and his people, but an enemy to him and his Kingdom, which ſhall be advanced over all the earth, from the one end thereof to the other. For he is riſen in his dreadful power, who makes Heaven and earth to ſhake: whoſe power I have felt, and preſence witneſſed, in Judgement to his enemies, and tenderneſs to his own ſeed, Everlaſting glo-

Heb. 12. 26.

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ry to him for ever, whoſe right it is to Rule and reign over all the kingdoms of the earth: notwithſtanding all falſe ſhepherds, rulers, prieſts and people, men and devils, his arm goes before, that ſcatters all his enemies, and makes way for his ranſomed to paſs over, and tread upon the neck of his enemies, which ſhall be as the dung under the ſoles of their feet, when kings ſhall lick the duſt, this day is dawned, the ſhadows flying away, the ſubſtance is appeared: let all lying mouths be ſtopped, for the Lord hath ſpoken *out of his Holy habitation, let all the earth keep ſilence before him*, for all mouths ſhall be ſtopped that ſpeak not to his praiſes: and this thou *Vaviſor* ſhalt aſſuredly know is true, and a warning to the from thee Lord; therefore prize thy time, and turn from thy deceit and falſe accuſations, into that which is true, and is no lye, and leadeth into all truth, and that is the hearty deſire of my Soul thou may do; From one of the leaſt among many Brethren, who fear the Lord God of power, and *tremble at his Word*; therefore of this ſcornful generation are called Quakers, but known to the world and to thee by the name of

MORGAN WATKINS.

Hatfie'd, this 11th of the 8th Month, 1658.

VAVISOR POWEL,

AFter ſo long a time as above five months I received a Paper ſubſcribed with thy name, and directed to me as an anſwer to the Paper I ſent thee, concerning our publick diſcourſe at *Knighton*, and being of publick concernment, as to Salvation, ought to be known to all people, even to the ends of the earth, and it hath been laid upon me to publiſh the truth of God, and alſo to ſhew thee the errours of thy way, and deceiveableneſs of thy doctrine, and ſend it firſt

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to thee in particular, wherein thy deceit is made manifeſt, in tender love to thy Soul, *that thou may turn from darkneſs to the Light*, that Chriſt may give thee life, but thou haſt ſhewed thy ſelf unworthy of ſo great Love and Salvation, which would have purged thy ſin, and blotted out thy tranſgreſſion, and thou ſhalt aſſuredly know it is the truth, which if thou hadſt owned, and come to the life of, would have ſet thee free from that which thou art pleading for, to live in thy whole term of life, to wit ſin, which is the tranſgreſſion of the Law of God; and ſo a child of diſobedience, in whom the god of this world rules, pleading for his own kingdom, while this world endures; this is the unprofitable eſtate of darkneſs thou haſt manifeſted thy ſelf to be in, and labours to keep others there with thee.

1 *John* 3. 4.

VAVISOR POWEL, I have weighed thy Anſwer, which is found too light, & tried thy ſpirit which is found out of the truth, as hereby is made appear. In the beginning of thy Paper thou ſaieſt to this Purpoſe (*That thou could not find my Letter, or elſe thou had anſwered it ear this*) that I leave to the witneſs of God in thee; but this I ſay, the truth that is in it, thou haſt not yet found, which appears by thy Anſwer; but the deceit in thine I have found, which I make appear.

Pow. Again thou ſaieſt (*I judge it neither needful, prudent nor profitable to write much about that point*)

Anſw. The truth of God that I declared which thou calleſt a point, is of great concernment for all people to know, who believe they have an immortal Soul, to know the Salvation of it, and Redemption out of ſin, the wages being death; that the Shepherd and Biſhop of the Soul may be known, *who ſaves his people from their ſin*, through the ſanctification of his Spirit to perfection, which thou judgeſt neither needful nor profitable to write much about: here thou art ſeen to be no Miniſter of Chriſt, judging ſalvation from ſin to be a needleſs thing to write much about, which was and is the work of the

the true Miniſters of Chriſt were ſent to do, that is to ſay, *for the perfecting of the Saints, the edifying of the body of Chriſt*, Eph. 4. 12. That which ſhould be thy work, thou haſt denied to be done here on earth, judging it needleſs to write, to preach, to practiſe, as not required of God, nor poſſible to be done; but on the contrary for ſin and diſobedience, this it appears thou judgeſt needful to write, plead and preach for much about, and ſo hath done it; And whoſe work is this, is it not the Devils, which Chriſt and his Miniſters came to deſtroy? So the Miniſter is known by his Miniſtry, as the tree by its fruit.

Pow. And again ſaith, *That hath been ſo much already examined, and controverted by holier and abler men then either of us.*

Anſw. Whom thou calleſt there holy and able, I know not, but this I know, if they were holy, they would not plead for a life in ſin as thou doſt, and yet would be accounted holy; but that holineſs which cannot ceaſe from ſin, I deny.

Pow. Further ſaith, *And having ſo little hope to convince or reclaim thee from thy errour, as thou maieſt have to undermine me or unſettle me from that truth which I have upon Spiritual, Scriptural grounds ſo long believed, profeſſed and preacked*

Anſ. Firſt thou ſeemeſt to allow me with thy ſelf ſome holineſs, and others more; and now ſaith, thou haſt little hope to reclaim or convince me from my errour; ſee thy confuſion, and what thou calleſt holy which thou ſaieſt is in errour, which thou haſt little hope to convince; If this be thy holineſs thou giveſt me, I deny it, and as for my errour, thou ſhould make it appear by plain Scripture, without perverting it, as I have made thine; for thou judgeſt it errour to ſay, the Commands of Chriſt are to be kept here upon earth, affirming they were not, nor cannot, which is contrary to plain Scripture; and as for undermining thee, I ſtand in that which fathoms thee over, and ſee thy courſe from whence it came and whether it will, and in pure love to thy Soul, I was moved to ſhew thee the errour of thy way, and what foundation thou art ſetled upon, which ſhall be ſhaken and alſo removed, being not the truth, but the imagitions of thine own brain, which is not ſpiritual, ſcriptural, nor in the Faith of Gods elect which overcomes, though thou *John* 15. 10.

haſt ſo long believed in it, profeſt and preached it; for that which thou believeſt in, thou doſt not expect ſhould free thee from ſin here; & though this hath long been believed ſince the time of Apoſtacy & Egyptian darkneſs which hath covered the Nations, while Antichriſt hath reigned, whoſe kingdom is conſuming with the breath of his mouth, and brightneſs of his coming, who hath given us an underſtanding whereby we know him that is true, and have ſeen all our former profeſſion to be falſe, that was out of the life of Chriſt, and in his Light we are able to Judge truth from errour, and the true Faith, from that which is falſe, though it hath been of never ſo long ſtanding; and it is high time for thee now to caſt off thy works of darkneſs which cannot profit, and come to that which profiteth, the meaſure of his Spirit given to profit withal, and in that to preach, then maiſt thou profit thy ſelf and others.

Pow. Thou ſaieſt, *And though I have long ſince written with an intention to publiſh it, my apprehenſion as* Elihu *ſaith, my opinion of many of the Principles which you called Quakers do hold.*

Anſw. If thou haſt long ſince written, and if it were of God, thou need not to be aſhamed to bring it out to the light to be tried; but it may appear to be done in thine own will, and ſo bring it out in thy own time, for if it be no better fruit then what is brought out already, thy apprehenſion and opinion will not hurt the Quakers, but rather manifeſt thy own ignorance.

Pow. Further ſaieſt, *At preſent I ſhall onely prove that perfection of ſanctification is not attained nor attainable in this World; which was the main ſubject of our diſcourſe at* Knighton, *and the chief drift of thy Letter.*

Anſw Thou maieſt as well ſay, that at preſent thou art going about to make void, or of no effect the work that Chriſt came into the World to do, as I formerly have ſaid and made appear, which thou hath not anſwered as yet, which lyeth upon thy head; therefore at preſent ſay the leſs; and the drift of my diſcourſe at *Knighton*, and Letter was to manifeſt the truth in the vindication of the perfect life of Chriſt brought forth and manifeſted in mortal fleſh, which thou wouldſt diſprove by thy imagination.

Pow.

Pow. Further ſaith, *That there is no ſuch perfection, I prove by the Scriptures, and Reaſons following.*

Anſw. Here thou art going, in thy dark mind, to ſet one Scripture againſt another, not having a right underſtanding of them, and of the time of confeſſion of ſin, and alſo of forſaking and purging from them, bringing thy Reaſons againſt Chriſts Command and Doctrine, ſo art ſhewing thy unreaſonableneſs, which is to ſerve ſin as long as thou liveſt, of which thou calledſt this the firſt.

Pow. 1. Reaſon. *Becauſe there is no one upon the earth without ſin, and there can be no perfection where ſin is, that none on the earth are without ſin, obſerve what the Spirit ſaith in the Scripture.*

Anſw. This thou calledſt thy Reaſon, but it hath ſhewed thy unreaſonableneſs in condemning the generation of the Righteous with the wicked, ſaying, there is no one, ſpeaking that thou knoweſt not, & charging Gods Elect with ſin, or elſe concluding he hath none on earth which are born of him, who ſins not; Neither haſt thou exempted the Juſt one, who is come, & is the ſame yeſterday, to day & for ever, & ſinneth not, whom thou knoweſt not, who dwelleth in his, but is ſeparate from ſinners; and was not Chriſt perfect upon earth, notwithſtanding the ſin of the wicked upon earth? and may not ſome keep his Commands though thou break them? but he that keeps them not, committeth ſin; and if thou didſt hear what the Spirit ſaith, and believe what is written, *Rev.* 7. 14. Theſe are they which come out of great tribulation and have waſhed their robes, and made them white in the blood of the Lamb; theſe alſo thou haſt charged with ſin by thy blind Reaſon, which is not according to Scripture: the Scriptures I own in their places, but thou haſt added to ſome, and diminiſhed from others, and ſhewed thy ſelf ignorant of the Letter, bringing thy ſelf under the plague that is to be added to ſuch; I ſhall mention the Scriptures as thou haſt brought them.

Pow. *That there is no man upon earth that ſinneth not,* 1 Kings 8. 46. thou haſt left out (for) and added (that upon earth.) Again, for *there is not a juſt man upon earth, that doth good and ſinneth not,* Eccleſ. 7. 20. *Who can ſay his heart is clean?* Prov. 20. 9. Here thou haſt added (his and is) and left out (I have made my) whereas it is thus written (who can ſay I have

made my heart clean?) In which words there is a vast difference, but with the blind thou art not now to deal, thy deceit is found out, and thou cannot cover thy self with these Scriptures.

Under the first cover, all, both Jewes and Gentiles are become guilty before God, and are all included under sin, and in that state, there is none that doth good, no not one; for all have sinned and come short of the glory of God, and the way of peace they have not known: and here thou may see there was a way, which they in that estate had not known, which is the way of peace, the new and living way (which thou oppos'eth) which is the way of holiness, the unclean shall not pass over it, *Isaiah* 35. 8. Which way thou cannot see while thou abidest in that nature which pleads for sin, there the way of holiness is not known, and therefore denies it: but let the wicked forsake his way, and turn to the Light of Christ, and though thou were blind, thou maist be led by a way thou knewest not, and in paths thou hast not known, and then thou maist see the Scriptures true in its place, though thou bring it for an ill end, as the Devil did to Christ to tempt him to sin, and thou to keep men in sin while they live upon earth, and also thou bringest *James* his words against the intent he spake them.

Isaiah 35. 8, 9.

Pow. *In many things we offend all*, James 3. 2. *If we say that we have no sin, we deceive our selves, and the truth is not in us*, 1 John 1. 8.

Answ. The Apostle *James* writing to the twelve Tribes which were scattered abroad, exhorting them to patience in the warfare and trial of their Faith, that it might bring forth its perfect work (that ye may be perfect and entire, lacking nothing) and seeing them in many things wherein the offences are, that they might the better bear his reproof said *we*, for he did not reprove them of that he was guilty himself, when he said in the verse before, Be not many masters, knowing that (we) shall receive the greater condemnation; and again saith, therewith curse *we* men, speaking of the tongue in the ninth verse; thou might have as well brought this Scripture to prove him a curser, as thou didst the other to prove him an offender, which will.

James 1. 4.

will not ſerve thy turn; for ſaith *James*, theſe things ought not ſo to be, & in the light are ſeen not to be in him, nor he in them; for he told them, he that bridleth not his tongue, his Religion was in vain, but the Apoſtle witneſſeth his tongue bridled, and his Religion was not in vain, as thine is, while thy tongue is not bridled; but the Apoſtle ſheweth who is a perfect man, and able to bridle the whole body; but thou pleadeth for ſin and looſeneſs: And art thou not aſhamed to bring *Johns* words and turn them againſt his life? Who ſaith, *But if we walk in the Light as he is in the Light, we have fellowſhip one wi h another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* *James* 3. 10. 1 John 1. 7.

And leaſt any ſhould juſtifie themſelves as if they were righteous in their firſt eſtate and fallen nature, as the Scribes and Phariſees did, and if ſo, what need of a Saviour, but he informes them of their ſinfulneſs in that eſtate, ſaying, if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. (Mark) *If we confeſs our ſins he is faithful and Juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*; and again, makes it more plain leaſt his words ſhould be wreſted, ſaying, if we ſay that we have not ſinned, we make him a lyar, & his Word is not in us, telling them plainly to what purpoſe he writ thoſe things in the next verſe in theſe words, Theſe things write I unto you *that ye ſin not*. 1 *John* 1. 8. *verſ.* 9.

But thou *Viviſor* hath done wickedly in writing theſe things that the people may ſin the more, and plead the Confeſſions of Gods people to cover them in their ſin, ſo deny the forſaking of them, ſaying, there is none upon earth without ſin, when the ſame Apoſtle ſaith, Ch. 2. 4. *He that ſaith I know him, and keepeth not his Commandments, is a lyar, and the truth is not in him*; here thou haſt manifeſted thy ſelf that thou knoweſt him not, and art worſe then a lyar, becauſe thou denieſt the keeping of them upon earth, which encourageth men to break them, but woe unto thee if thou repent not; it had been better thou hadſt never been born, then to be found thus fighting againſt Chriſts Kingdom, and will not enter in thy ſelf, nor ſuffer others; and it may not be long but thou mayſt

this to be the truth, and the desire of my Soul is, it may be, before it be too late, ear the Lord cut thee off in thy rebellion.

Pow. Thy second Reason is, *That none of the best Saints did ever account themselves perfect, as is clear by their own Confessions, so thou reckonest up* Job, David, Agur, Isaiah, Peter, Paul and James.

Answ. Here thou art mentioning these sayings against the end they were spoken, as I have already made appear to those that are not wilfully blind; for as the perfect righteousnesse of the Lord came to be revealed in his servants of old, they gave glory to the Lord in denying that which might be called their own, that the elect seed of God might inherit which the promise is to, and so accounted not themselves perfect as under the first covenant, but as in the faith they saw the second, and witnessed it, so were they perfect, and so did account themselves.

For those that saw Christ, saw the end of the law for righteousnesse, and so submitted themselves to the righteousnesse of God, and denied their own, which thou layest to them as their sin; but thou shalt know it is thy own, in condemning the elect of God, as ever, in the transgression and sin in their own account, and here thou hast belyed them; for *Jobs* words are thus in the same verse, *If I justifie my self*, so thou mayest see to what intent he spake, for saith he in the next verse, *though I were perfect, yet would I not know my soul, Job* 9. 21. but the Lord justified him and also accepted *Job* 42. 9. and see also *Davids* words after his sin with *Bethsheba*, *wash me thorowly from my iniquity, and cleanse me from my sin, create in me a clean heart*, which words thou bringest against him, as if he were ever unclean, and as if God heard not his prayer, and gave him a clean heart and a right spirit, and thorowly cleansed him, in so much that he cryed out, Come and hear all ye that fear God, and I will declare what he hath done for my soul, saying, *If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me, which hath not turned away my prayer*, *Psal.* 66. 16. to 20. who said again, I will behave my self wisely in a perfect way, I will walk within my house with a perfect heart, *Psalm* 101. 2. here thou mayest see thy second Reason proved a lye by plain scriptures.

And

And also thou bringest *Pauls* words, but I am carnal, sold under sin, and this thou mentionedst as one of the best Saints estate, when *Paul* condemns that as a wretched estate under sin and death, *Rom.* 7. 24. crying for deliverance, which he had; and so declared, that the Law of the Spirit of Life in Christ Jesus, had made him free from the law of sin and death, *Rom.* 8. 2. so it doth appear thou art not acquainted with the Law of the Spirit which makes free, but pleads for the law of sin that makes wretched, and there would have people to continue for term of life; because *Paul* said, not as though I had already obtained, thou saiest not at all to be attained here; but did not *Paul* reckon himself, when he said, *Let us therefore as many as be perfect be thus minded*? *Phil.* 3. 15. thou canst own the word (*us*) for confession of sin, but not for freedom from it; *Paul* exhorts them that be perfect to be of his mind, and the children of light knew his mind, but from the serpent it is hid, while they are wresting his words to their own destruction.

Pow. 3. Reason. *Because they that judged themselves and thought themselves most perfect, were judged and esteemed to be otherwise by God*, Pro. 30. 12. Isa. 22. 19, Rev. 3. 16. 17.

Answ. The man *Agur* reckoning up several wicked generations, accounts this sort for one, namely, that are pure in their own eyes, and yet is not washed from their filthiness, and as he said, so say I, this is a generation of hypocrites, professing themselves to be what they are not, such as call themselves Saints, and yet live in sin, and say they are his members, and yet cannot cease from sin, such as say they are regenerated and washed in Christs blood, and yet live in sin, these being out of the light, are pure in their own eyes; and if thou comes to the light, thou mayst see thy self to be one of this generation, for the generation that is washed from their filthiness thou art against, pleading that there is none such upon earth; for thou denyest perfect cleansing here, and therefore in the imperfect estate, accounting thy self a Saint in thy own eyes, and the snare thou laidst for others, thou art catcht in thy self, but the generation who are washed from their filthiness, *Paul* owned, when he said, such were some of you, but ye are washed (*Mark*) but ye are sanctified, 1 *Cor.* 6. 11.

These

These did not justifie themselves, but were justified by the spirit of God, and it matters not what thou lay to their charge; for the more thou strive against them, the more thou shalt fall under them.

And thou mentionest *Isaiah* 22. 19 where the Prophet propheſies the destruction of a proud man, *Shebua* the Treasurer, whom the Lord said he would pull down from his state; thou may go and tell this to the proud men who are in great places, for this little concerns this matter, and so thou mentions what the spirit saith to the luke-warm *Laodicean*, who were great professors, and yet blind, and could not see their own nakedneſſe, wretchedneſſe and miserableneſſe; and was it not their sin that made them wretched? which thou pleads for against the command and Councel of God, who counselled them to buy gold tryed in the fire, *Rev.* 3 18 and white raiment, that is called the Saints righteousneſſe, (which is Christ) and so the words are proper, put ye on the Lord Jesus Christ, *Rom.* 13 14 and these be they that overcome that are clothed in the white raiment, *Rev.* 3. 5. but this thou denieſt to be done on earth; therefore this scripture proves thee to be wretched, miserable and blind, and oppoſing that which formerly thou hast written and preached, in a Book called *God the Father glorified*, In the Epiſtle thou sayeſt, *after you have known the death of Christ, and the benefits thereby.* viz. *the putting away of your sins, making peace between God and your perſon*; and again, that he muſt do all, (speaking of Christ) *in you and by you*; so here thou confeſſeth the benefit of Christs death is the putting away of our sins, which he is to do *in us, and by us*; and now those who come in measure to witneſſe the thing, namely this work done *in them*, thou now denieſt, and so art found oppoſing thy own doctrine; but this I know, thou kneweſt not what thou saidſt, no more then now what thou doſt.

Pow. 4. Reason. *Because those that are perfect, cannot confeſſe sin, nor ask pardon for it; but the beſt of Saints did confeſſe their sin, and Christ taught his Apoſtles to ask forgiveneſs,* Pſal. 5 . . 3. Iſa. 59 12. Mat. 6 12.

Anſw. He that is perfect may and ought to confeſſe what he was, though he were the worſt of sinners, as it is said, such were some of you, for it exceedingly glorifies the Lord; and

Paul

Paul said, but God be thanked that ye were the servants of sin, *Rom.* 6. 17 but whosoever is born of God doth not commit sin, but confesseth victory over the World, the flesh and the devil, and also confesseth that Jesus is the Son of God, because he knoweth him; but he that sinneth knoweth him not, but denieth him who is perfect, who is the Son of God, and doth the work of the Father, but of himself can do nothing, who is not ashamed to confesse to the glory of the Father; but such as are confessing their sin, and believe that it is not to be forsaken while they live on the earth, do not confesse to the glory of God, but dishonour him by their unbelief; And thou saidst in thy forenamed book, page 11. *For as sin is a dishonour to God, so non-sinning is an honour to God*: So by thy own confession, thou believest thou canst never honor God here; because thou cannot cease from that which doth dishonor him; here see thy confusion and blindnesse, and be ashamed, and stop thy mouth for ever, for pleading to dishonour God while thou livest on the earth, and herein thy prayer becomes sin, praying against that which thou art pleading for to live in, as long as thou livest, and hast confest it is to the dishonour of God; but in the light of Christ, sin is seen where it is, and where it is not; where it is, if the light be loved, it is not onely confessed, but forsaken, this is to the glory and honour of God; but where the light is not loved, it may be confessed, but not forsaken, this is to the dishonour of God, (which thou pleads for) Christ taught his disciples to ask forgivenesse; it is true, and in love to thy soul I exhort thee so to do, and all who plead for evil, to confesse their wickednesse, and depart from it, that they may be delivered from evil, and witnesse the Kingdom of God come, where his will is done in earth as in Heaven, which thou denyest on earth, and so out of the faith, out of the truth, in blind reasoning.

Pow. 5. Reason. *They that are perfect, cannot properly pray against evil or sin, because they cannot fall into it, but Christ hath taught his Disciples, to pray to be delivered from evil,* Luke 11. 4. *and* Paul *did so, as other special Saints before, after his greatest revelation,* 2 Cor. 12. 9.

A. The perfect estate thou knowest not, neither canst judge of; for the things of the spirit are hid from the carnal mind, for it is not subject to the Law of God, but *Rom.* 8. 7

pleads for ſin, and diſobedience; and here thou mayſt ſee what mind thou art of; but thoſe who have overcome the body of ſin, by the power of the living God, may praiſe the Lord, and pray to be kept in the living power while they are in the World, for thou mayſt as well ſay of the elect, which is impoſſible to deceived, that they cannot properly pray to be kept in the power of God; O thy ſottiſh blindneſſe makes the grope at noon day, ſtrain at a gnat, and ſwallow a camel; why doſt thou pray againſt ſin, while thou believeſt thou cannot be delivered from it on earth, and he that dyeth in his ſin, periſheth; but we have believed deliverance from evil, and have found it, and witneſſe his promiſe to be true, yea and amen; and did not Chriſt pray for his own, that they might be kept in the name, which is the power of the Father, and alſo from the evil, that they may be made perfect in one; doſt thou believe his prayer and requeſt was not granted? For he prayed that it might be, that the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me; and ſo it appears to be in the World and on earth, that his perfect life might anſwer the witneſſe of God in all conſciences, and his grace appear ſufficient to perfect his own ſtrength in weakneſs, 2 *Cor.* 12. 9.

John 17. 11. 15. 23.

Pow. 6. Reaſon. *Becauſe Chriſt himſelf, as long as he had natural weakneſs upon him, (though he were without ſin) did not judge himſelf perfect till his reſurrection,* Luke 13. 32. *The third day I ſhall be perfected.*

Anſwer. Jeſus Chriſt the ſame yeſterday, to day and for ever, is a myſtery to him who neither believes, nor knowes ſalvation from ſin while he lives upon the earth; for Chriſt the power of God, where he is received and witneſſed, is known to be the brightneſſe of his glory, and the expreſſe image of his perſon, upholding all things by the word of his power, whom thou haſt judged not perfect upon his own account, as thou ſayeſt before his reſurrection; but thou being out of his light, denying his life, his words are not made known unto thee; for he ſaid not ſo, that he judged himſelf unperfect, for thou ſayeſt though he were without ſin; what was his imperfection then, did he not judge of himſelf as he was? or did not the judge of the whole earth judge right of himſelf? Was he not that holy

Heb. 3. 8.

Heb. 1. 3.

thing

thing born, a Saviour, the Son of God, The Immanuel, God with us, before his reſurrection, whom thou haſt judged imperfect according to thy blind reaſon? but thou ſhalt know thou haſt judged falſly of him, who will judge thee for thy lyes, and convince thee of thy falſe judgement, for he ſpake there of his work he had to do, which he daily perfected; but thou like a ſhameleſs beaſt, would bring Chriſts life upon earth, to hold forth imperfection; but he that hath accuſed the Maſter, is not like to ſpare his ſervants.

Pow. 7. Reaſon. *They that are perfect, do not (and need not die) for death is the wages of ſin*, Rom. 6. 23. *but all muſt die*, Heb. 9. laſt. *therefore none are perfect here.*

Anſw. Where the perfect life is known and witneſſed, the body of ſin and death is deſtroyed, which makes wretched; for as many as are in Chriſt, are in life, death hath no more dominion over them, being tranſlated into the Kingdom of his dear Son, *Col.* 1.13. where his will is done (*one earth*) as it is done in Heaven, and where the will is done in Heaven, and when the will is done, the reward is known in meaſure and enjoyed, which is eternal life, and ſaith Chriſt, whoſoever lives (*Mark*) and believeth in me ſhall never dye, *John* 11,26. 2 *Pet.* 1.14. but that the Sons of God are to lay down this earthly tabernacle, at the appointment of the Father, that is not denied by us, but waited for, which in Scripture is called properly the deſolving of the earthly houſe or tabernacle, 2 *Cor.* 5.1. which is not the wages of ſin, which thou ſeemeſt to hold forth; for God hath not appointed the wages of ſin, for thoſe who are in Chriſt Jeſus, who have received remiſſion of ſinnes, and there the wages is not due; but to thee and them who do the work and plead for it, there is the wages due, which thou ſhalt find except thou repent, more then the death of thy body, for thou muſt come to judgement to be rewarded according to thy work, to anſwer for the ſouls thou cauſeth to erre, by thy incouraging of them in the way of ſin; and contrary to thy former ſayings in thy forementioned book, page 33 thou ſaiſt *Jeſus Chriſt hath not left the work of believing, repenting, turning from ſin*, [Mark] *or obeying upon you, but he hath that work ſtill to do in you, he hath done one work in his perſon, and now he hath another work to do by his ſpirit*, which work thou art now altogether oppoſing, hardning peoples hearts againſt the work of Chriſt

in them; which he came into the world to do, to finish and to perfect; so contradicting thy one doctrine, saying, *turning from sin, and obeying, is his work to do in us*, and yet saith it is not here to be done on earth; wouldest thou have people to believe some other place, so have this work done as the Papists do? but if thou hadst known the work, thou wouldst have known where it is perfectly done; and here thou shewest thy self to be a deceiver, and a hinderer of the word of Christ, which he came into the World to do.

Pow. 8. Reason, *They that are perfect, are perfect in all the faculties of their Souls, in their graces, gifts and performances; but those that pretend more to perfection, here are found imperfect in this their understandings, memory, prayer, conferrences and writings, therefore imperfect.*

Answ. The perfect are not to be Judged by the imperfect, nor the Saints by the sinners, nor by thee who art (in, and) pleading for that state, but *the Saints shall Judge the World*, in whom Judgment is brought forth to Victory; but those who are in sin, and plead for it, are in darkness, and their judgment is false, being out of the Light, and so out of the truth, deceiving themselves and others: as for thy word faculties of the Soul, I know no such language in Scripture, but it appeareth thou knowes not what the Soul is, that is redeemed to God, which is perfect in grace, gifts and performances; and as for thy other accusations, first pluck the beam out of thine own eye, and then if there be a mote in anothers thou may see it.

Pow. 9. Reason, *Those that are perfect they have nothing added unto them in the World to come, but in the World to come there is a seeing of God face to face, and a knowing of him as he is, which is not in this World*, 1 Cor. 13. 12. 1 John 3. 2.

Answ. Cease thy vain babling about those things thou knoweest not, and of that life thou denieest, being altogether shut up in unbelief of it, uttering forth thy lyes against the promises of God: for *he that overcometh shall inherit all things*, and receive that which is promised here, and seeth and in measure injoyes that which more fully he hath hereafter; which by the Spirit is revealed, even that which is prepared for those that love him. But thou being out of the Faith which purifieth, in the transgression; hath not seen him, neither known him,

and

and therefore ſaith, he is not to be known as he is in this World; who is come and hath given us an understanding that we may know him, who is true, and this is true knowledge; but the Apoſtle doth not ſay, which is not in this World, that is thy own, but he ſaid when that which perfect is come, that which is in part ſhould be done away, which is a Myſtery to him that is not come to that which was in the beginning with God. 1 John 5. 20.

Pow. And here thou art charging *Noah, Abraham and Job with ſin*, but thou haſt not proved wherein the Lord did lay ſin to their charge; but thou art condemning them as guilty of that thou pleads to live in, all thy live.

Pow. Further ſaith, *God Commands men to be perfect to ſhew his abſolute power, and to ſhew what men ſhould do.*

Anſw. Chriſt Commanded that which he gave power to fulfil, as I have already proved, which thou haſt not, neither canſt diſprove, for the ſame power that Commands, enables to perform the thing commanded, and ſo is his abſolute power known in the obedience; for as I have ſaid, he that hath received Chriſt hath received power, and here thou ſheweſt thy ignorance of Chriſt, and thy confuſion, as if Gods power were known by mans diſobedience; but on the contrary it rather ſhewes the Devils power, which keeps man in the diſobedience; but where the power of God, Chriſt Jeſus, is known, there obedience is known, and Salvation is come, which thou in thy book deſcribed thus, page 33. *Mark this, That as Chriſt hath perfected the work of Redemption in his own perſon, ſo he will alſo create the work of Sanctification in your perſons; as he did that work in his own fleſh, ſo he will do the other in your fleſh*; Now let all men that have any underſtanding Judge how this Doctrine and thy 9 Reaſons do agree; for in plain words thou haſt overthrown there, all that now thou pleadeſt for, by confeſſing a *Sanctification in the fleſh*, and alſo the ſame, as he did in his own fleſh, *which was perfect*. & now art preaching down that wch formerly in words thou preachedſt up, namely, Sanctification in our fleſh, and in page 47, 48. thou ſheweſt what is Sanctification in theſe words, *But Sanctification is a putting forth of a holy and heavenly power, to the changing of mens carnal principles and making them ſpiritual, and the purging of mens filthineſs, and making them clean*; So here art proved to be in the changeable doctrines,

ſaying,

ſaying, and unſaying, chaffey, to and fro; a fooliſh builder plucking down what before he ſeemed to build, denying thy own doctrine, and judging Chriſt not perfect upon his own account, when he commanded his diſciples to be perfect, as if he had commanded them to be, what he was not; therefore ſtop thy mouth for ſhame till thou knoweſt the Scripture and the power of God.

Pow. *It is true in ſome ſence, Saints may be ſaid to be perfect in this life, as they are in Chriſt and have relation to him.*

Anſw. Now thou ſaieſt it is true, that which before thou haſt denied, perfection in this life, and this thou calleſt ſome ſence, but ſhewes thy ſelf in no ſence, that is, *Saints may be ſaid to be perfect in this life*, and before ſayes, there is no one upon earth without ſin; ſo thine is a perfection in ſin; (Mark) and yet calleth it a perfection in Chriſt in thy ſence, which is this, that Saints may be ſaid to be perfect in Chriſt, and yet in ſin; Mark thy confuſion, Saints in ſin, in perfection, in Chriſt; here it doth appear what thy Saints are, ſuch as cannot ceaſe from ſin, this is according to the reſt of thy late doctrine, who art accounted a wiſe Maſter-builder, that hath built up a Church and Saints in ſin, and in perfection and in Chriſt; but it is but ſaid to be in Chriſt, and ſo ſaid to be Chriſtians, but ſure enough in ſin, and plead for that ſtate term-of-life, ever learning & never able to come to the knowledge of the truth, and yet ſay, they have relation to Chriſt; what relation is that which doth not know him? *whoſoever ſinneth hath not ſeen him, neither known him*, 1 John 3. 6. Where is thy relation then? *Depart from me ye workers of iniquity I know you not*, is the portion of they that live in ſin term-of-life: *It is the pure in heart that ſhall ſee God*, and have relation to him, who are in his Son Jeſus Chriſt, and he that is in him is a new creature, who hath put off the body of ſin, and hath put on Chriſt Jeſus, who is not a covering for ſin, but a deſtroyer of the work of the Devil, *which is ſin*; which thou denieſt to be deſtroyed while in this life, and yet ſaith, they are perfect in Chriſt while they ſin; and before ſaith, there can be no perfection where there is ſin, and now would join them together, that is to ſay, ſin and perfection in Chriſt; and this is one of thy ſences, or rather no ſence.

! Matth. 7. 23.

Pow.

Pow. 2. Sence is, *That Saints they have perfection of Juſtification, or are perfectly juſtified.*

Anſw. If they have perfection they have not ſin, for he is a perfect man that offends not in word, *and able alſo to bridle the whole body*, James 3. 2. So that a perfect man offends not in word nor in deed, but moſt men are offended, that we believe and declare what the Scripture ſaith, therefore to cover thy deceit, thou ſeemeſt to hold forth a perfection in this life, in thy own ſence, but out of thy ſence thou wilt have none in this life; know this for a truth, Chriſt juſtifies none in their ſin, but from their ſin, this is Salvation to be delivered from ſin, *and made conformable to the Image of his Son, that he might be the firſt born among many Brethren*, and this is to be perfectly juſtified.

Pow. 3. Sence is, *Comparatively perfect, compared with wicked men and hypocrites, are perfect.*

Anſw. Thou haſt here many ſorts of perfections, and yet all in ſin, therefore all imperfect, but that which is out of ſin the life of the Son of God, that thou cannot own, which God is bringing forth, and will ſhew his Salvation the ſecond time, before the face of all people, to the ſhame of all profeſſions who are out of the life, and to the confounding of all faces, who ſet themſelves in oppoſition againſt this mighty work of Salvation, which ſo few can believe; and therefore it is ſaid, Shall he find Faith upon earth? Nay, though it be declared unto them they will not believe, this is his ſtrange work which he is bringing to paſs in our dayes, and bleſſed are all they that witneſs it and continue faithful to the end.

Pow. *but otherwiſe no man on earth is perfect, th ugh the Phariſees thought ſo. the Papiſts hold ſo, and the Quakers ſay ſo I will not trouble my ſelf to Anſwer the falſe, frivolous, weak, ſenſorious paſſages that are in thy Letter: I wiſh heartily thy perfection.*

Anſw Otherwiſe then in thine own ſence thou wilt have no man perfect on earth, and herein ſetteſt up thy own ſence to be an infallible Judge of the perfect life of Chriſt, contrary to the Scriptures of truth, and thy former doctrine or ſence, this which is ſo changeable, is not infallible, but is found and proved fallible, ſenſual and deviliſh, exalting it ſelf over all, Judging the lives of all the holy men of God to be imperfect, and even the Son himſelf who is God, and this hath been thy Reaſon and ſence of all the Elect of God under thy own name

ſub-

ſubſcribed, And art thou not in the Phariſees ſtate accounting thy ſelf a Saint, and yet live in ſin? The Phariſees would have been juſtified by the works of the Law, and ſo fell ſhort of the righteouſneſs of Chriſt, *for the Law made nothing perfect, but the bringing in of a better hope did*, which thou oppoſeth, and therefore worſe then the Phariſees, who made clean the outſide, but thou art for the defilement of both: and the Papiſt who holds a Purgatory thou comeſt to, in confeſſion, ſaying, perfection was when the Soul departs from the body, that is to ſay, betwixt this life and that which is to come, and the middle place they call the place of purging; And art thou not here one with them? But the Quakers deny both thee and them, being both out of the truth, in oppoſition of the pure life: and in ſtead of anſwering the Particulars in my Letter, thou ſaieſt thou wilt not trouble thy ſelf to anſwer the falſe, frivolous paſſages, which if ſo, thou ſhouldſt have made it appear, and have cleared thy ſelf of the charge againſt thee; but I leave it to all people who are come to true Judgment to Judge betwixt us.

Now after all thy Arguments againſt perfection, thou art not aſhamed to wiſh mine, but I deny both thy wiſh and thy perfection, being from thy vain mind, and ſenſual imaginations: for thy perfection is when the Soul departs from the body, and ſo are wiſhing heartily my Soul and bodies departure; Doſt thou not here manifeſt thy folly and blindneſs? Therefore turn in ſpeedily to the Light of Chriſt that thou maiſt ſee thy own condition and repent, for in vain doſt thou ſtrive againſt thy Maker; who is bringing forth his mighty work over the face of the whole earth, and all that oppoſe it are, and ſhall be broken by it; for that power which in its appearance made our fleſh to tremble, is ſtayning the pride and glory of all fleſh, who is dreadful to all that riſe up againſt him, and breaks their power in pieces, and is overturning all powers that ſubmit not to his power, which we have felt, that manifeſts it ſelf in, and among us, which hath ſhaken that earth and heaven which was to paſs away, and eſtabliſhed us in that which cannot be ſhaken.

And while this work was doing, we became the reproach of the World, and the ſcoff of profeſſors and people, who ſlight the day of their viſitation, but wo is to all that come not to the knowledge of the truth, *that the truth may make them free*; and come to witneſs an inheritance with the Saints *in light*, which is the end of my writing this, and that the deceit of the oppoſers of the way of God may be ſeen by all, that all whoſe deſires are towards the Lord may find him, who is onely found *in the light, and ſeen in the light in which the work of Salvation is wrought*; ſo thoſe who are not Miniſters of the light are not the Miniſters of Chriſt who are ſent to turn people *from darkneſs to the light*, (by preaching it) *and from the power of Sathan unto God*, with which power all things is poſſible, if thou canſt believe, if not, thou muſt dye in thy ſin.

THE END.